101 on unaugmented Kern, as pa·lage·wan. This is term commonly used now for unaugmented Kern, but in this instance was translated as Kern River Indian. SM's use of term bears out Powers' statement, made in 1877, that "the Pal-li-ga-wo-nap [live] on Kern r.; the Ti-pa-to-la-pa on the South Fork of the Kern" (Powers, 393); Powers' information derived from member of Palagewan group, either Jose or Bill "Viejo" Chico (Powers, 394), both dead, but known to all my informants. Bancroft, 1875, on Maltby's authority, says "the Polokawynahs lived on Kern river" (Bancroft, 456). Gatschet, 1879, locates Pallegawonap E and SE of Tulare lake, on s. spurs of Sierra Nevada (U.S. Geog. Surv., 411).

173 History.- Tübatulabal say they always lived
[171] where found today; absence of migration legends is one of characteristics of Shoshone mythology
174 (Lowie, 233). On basis of specialization of their language Kroeber infers that Tübatulabal have lived in present isolated location for comparatively long period of time (Handbook, 605).
[101] Culturally Tübatulabal are borderline California-
[773] Great Basin group with probably more Great Basin traits than generally recognized; their myth-
[197] ology predominantly that of Great Basin (Gayton, 1935a, 588, 595); linguistic differentiation of Tübatulabal may turn out to be superficial in many respects (Whorf, 607); all these factors suggest that occupation of present location may not have been for such long period as Kroeber suggests.

175 First white person to visit Palagewan was
177 Garcés in 1776 (Garcés, 280); guides for Fray Pedro Font in 1776 penetrated beyond junction of Kern and South Fork of Kern r. and met Indians there (Font, 390). During next 50 yrs. trading
[797] trips to Chumash villages near Ventura brought Tübatulabal and Palagewan in contact with San Buenaventura mission (SM), founded in 1782. By 1846 white settlers established ranches among Tübatulabal in South Fork valley (Morgan, 43).
[721] In 1857 Kern r. gold rush began in Palagewan territory. During 1862 a few Tübatulabal joined Owens Valley Paiute in hostilities against whites (Chalfant, 130; SM denied this) and about this
[621] time group of Koso Indians settled in Tübatulabal area, intermarrying chiefly with Kawaiisu, how-
[727] ever (SM, FP). In 1863 between 35-40 Tübatulabal and Palagewan men massacred near Kernville by American soldiery (SM, FP; Chalfant, 146; C. F. and E. W. Voegelin). Later in same yr. fairly large band of Owens Valley Paiute captives were conducted through Tübatulabal territory on way to Sebastian military reserve (Chalfant, 152), but owing to intercession of Judge Sumner of
[241] Kernville no Tübatulabal or Palagewan were removed with them (SM, PN). Between 1865-75 Tübatulabal began to practice agriculture (SM, FP);
[657] in 1893 majority of Tübatulabal and few Palagewan survivors allotted land in South Fork and Kern valleys.

721 who had no friends, and with the Koso; the Tübatulabal and the Koso once had a big fight at Walker's pass." FC had picked up arrowheads on a battlefield on Nichols peak, which lies on border of Tübatulabal-Kawaiisu areas. As among most California tribes, wars did not last long, nor were
● [727] fatalities heavy.

[754] Motives.- Motives for making war of usual variety (Kroeber, Handbook, 843), except witchcraft not mentioned by informants. Not every quarrel led to war; when Tübatulabal on one occasion broke formation at communal antelope drive (see section on Basic Subsistence) and Yokuts killed some of Tübatulabal taking part in drive, revengeful actions by their hosts did not lead to Tübatulabal-Yokuts war; "the Kawaiisu, Tübatulabal, Tejon, and Ventura people who were taking part in the drive just went home right away, and the Tübatulabal didn't keep fighting with the Yokuts because of this" (SM). On other hand, theft of seeds from women by strangers might promulgate series of intertribal raids.

726 Personnel of war parties.- Thirty soldiers
701 (wa·tam), grown able-bodied men, constituted "a big war party" (SM). Night before going to war, soldier could sleep with wife; in morning he rose early, swam; not subject to any food taboos. Soldiers took only arrows with them, no food, because "they didn't go a long way off to fight, and they'd come back in evening." Women did not accompany war parties. Raids staged in usual manner (Kroeber, Handbook, para. 2, 400); if possible men, women, children killed inside houses, after which raiders hurriedly retreated. Little hand-to-hand fighting in open warfare; half of force not left behind for reserves, as is situation mentioned in myth (Voegelin, 1935 b, 201). All fighting stopped at nightfall, or "when they had no more arrows they quit and came home to make some more" (SM).

701 Leader (nonɔ·i'il) selected by chief, who did
553 not himself accompany war parties; leader would be man who had killed one or more foes in previous fights and thus earned title of nonɔ·i'il, previous to his appointment to leadership. After some of Koso had settled in South Fork valley they and
[648] Koso across Sierras to E were asked by Tübatulabal to aid latter in war against Yokuts group; these allies not paid for their assistance, but gave help as evidence of their friendliness.

727 Prisoners, war dance.- Prisoners of either sex not taken; scalping, torture denied by all informants. Soldiers took dead enemies' bows and arrows, or "just one arrow" (MM) and displayed these when they returned home; these bows (mugutiŋ a·lin, dead bow) put to practical use by men who had taken them (SM).

726 War dances of incitement, or victory dances
727 after return home not held (SM); FP said no victory dance, but described a round dance, which was

726 made before going to war and which she said was
●727 not form of ghost dance, as follows:
"The round dance (to·loši·la muluwil) was made
535 by the chief; he held it at his place. All the
726 people would come; it lasted one night. Men and
women joined hands, a woman between 2 men, and
they danced around a fire in a big circle for a
long time. A few singers who knew the war songs
stood between the fire and the circle of dancers;
[292] they sang for the dance. The men didn't wear
feather skirts for this dance, as they did for
dances at a burning. During the night of a war
dance, the chief made speeches; he talked loudly,
principally to the men. The next morning the men
would go off to war."
When Tübatulabal made retaliatory attack upon
Yokuts raiders (below), no round dance was held;
"the people were too angry to have a round
dance" (FP).

728 Settlement.- Chiefs of 2 hostile tribes, when
bent upon making peace, met together and "talked
things over; usually they promised each other
not to fight any more." No money or gifts ex-
changed by way of settlement for dead (SM).
72 Two accounts of wars with Yokuts groups il-
173 lustrate motives for warfare, manner of fight-
ing, settlement, etc. Both wars occurred in lat-
ter half of last century.
"A Tübatulabal woman was pounding chia seeds;
some Porterville (Yokuts) men who were visiting
the Tübatulabal took her seeds away from her.
The woman became angry and ran home and told her
husband; he sought out the Porterville men and
killed one. After this fight the Porterville
visitors went home, but the male relatives of
the Porterville man who had been killed returned
to the South Fork valley on a raid and killed 6
Tübatulabal women who were gathering cane at
Cane creek in Kelso valley. They also killed
some Tübatulabal men. Then the Tübatulabal went
down and fought the Porterville people. The Por-
terville chief sent 3 men over to the Tübatulabal
chief to tell him the Porterville men would not
fight any more, and to ask the Tübatulabal chief
to come over to Porterville to 'settle up.' But
the Tübatulabal chief didn't trust the Porter-
ville people; he told the messengers he would be
over at Porterville in 3 days, but after they
[648] left, the Tübatulabal chief sent up to the Koso
chief in South Fork valley to tell those Indians
over there to bring their arrows and go with him
to Porterville. The Koso chief, Mouse, sent over
E to get some more Koso; when they came there
were about 50 of them; they camped one night at
yitiamup (no. 9 on fig. 11), then they and the
Tübatulabal chief and soldiers went over to Por-
terville the next day; they were prepared either
to fight or settle up. The Porterville people
were friendly to them; the 3 chiefs talked and
agreed not to fight any more and the Porterville
chief promised that thereafter his men would be
good. The next year the Porterville people

881 among ruder hill tribes and is absent, or dwarfed,
171 among more specialized lowland tribes (Handbook, 609; also 7, 135, 861); although these statements may apply to other parts of California, they do not seem to be upheld by Tübatulabal data.

231 No traces of bird cult found, although eagles
794 were kept in captivity in order to obtain their feathers.

795 Ghost dance, social dances.- None of my in-
535 formants remembered anything about Ghost dance, or Jack Wilson. Two forms of round dances mentioned; one was war dance of incitement, the other similar dance with men, women dancing in concentric circles, women on inside; this was danced at fiestas sometimes (PN), but no dance was ever given in order to bring dead back to
[727] life (all informants). Massacre of 1863 (see Autobiography of FP) deprived Tübatulabal and Palagewan of nearly all their adult men and
[797] thoroughly cowed survivors; by 1890 majority of
[177] Tübatulabal had become Catholicised and plans were under way for granting each individual land; these plans were realized in 1893. Considering all these factors, as well as small size of group, there seems little reason to doubt informants' statements that neither Ghost dance of 1870 nor 1890 spread to Tübatulabal, although from their geographical position they might be expected to have had this dance.

[p. 71(a)]